

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

JACKSON, MISSISSIPPI, MARCH 29, 1900.

VOL. II, NO. 20.

The work at Crystal Springs prospers, and next Sunday they make their offering for Foreign Missions.

We have just received O. H. Berry & Co.'s spring and summer catalogue of men's and boys' outings. See their advertisement in another column, and write them for their catalogue.

A very helpful little book of 112 pages, by Rev. C. A. Cook, on Stewardship, has just issued from the American Baptist Publication Society. It consists of twelve chapters, and costs only 20 cents. The chapter on Economy is worth the price.

We had the pleasure, some days ago, of meeting Col. J. R. Binford, of Duckhill, on the street. The Colonel is now a full-fledged "knight of the grip," and seems to be doing well in his line.

The B. Y. P. U. State Convention of Alabama meets at Union Springs, April 19-20. Rev. A. P. Pugh, who once labored so efficiently in Mississippi, is pastor at this place. He has invited us to attend this meeting. We would be delighted to do so, but fear that the pressure of other duties will prevent.

Prof. L. P. Leavell, of Washington, Miss., enlivened our office Tuesday with his hopeful presence. He was returning from the B. Y. P. U. Executive Committee, an account of whose work see in another column.

Among those who are planning to go with Brother E. E. King on his excursion to Europe—the Paris Exposition and Holy Land—are Brethren Ham'ett, of Grenada, and Ellis, of Senatobia, Mrs. Murray, of Vicksburg, and Miss Lackey, of Walnut Grove. His party is assured, but is not full. For particulars address him at McKinney, Texas.

Pastor Yarborough will begin a meeting of days in the Baptist church here next Lord's day. Bro. Ray of Nashville will assist him. Let prayer be made in all the churches for a mighty manifestation of God's power in our Capital city.

Secretary Rowe has just been in our office, and reports a fine day in Yazoo City last Lord's day. The State Mission collection rose high, reaching in the neighborhood of \$80.00. This is an excellent showing for a mission church. Bishop Miller has the hearts of his people, and is consequently doing a fine work.

Let every pastor in the State be found in his place, measuring up to the full stature of a man, during the month that remains to us before the Convention. The enlarged basis of our work and the pressing needs of our fields make it imperative that every one of God's friends lend a helping hand. It does not matter how hard it is now, if we can succeed, all will be glad at the Convention. Now, a strong pull altogether for Home and Foreign Missions.

The death of ex-Governor John M. Stone, which occurred on the 26th inst., saddened many hearts. He died in Holly Springs, whither he had gone a few days before he was taken ill of erysipelas. He was a man of sterling integrity. His name will gild and honor the pages of history.

At the time of his death he held the important position of President of the A. & M. College, Starkville. He was buried at his home town, Iuka.

In a recent article we had something to say about the China Baptist Publication Society, at Canton, China. Let another statement be made. About \$4,000 have been raised in China. The \$10,000 which Bro. Simmons is working to raise are to be over and above this \$4,000. He expects to get one-half of this \$10,000 from Northern Baptists and the other half from Southern Baptists. Of this \$5,000 which are expected from the South, Bro. Simmons feels that he can reasonably expect from Mississippi, his native State, \$500. More than \$200 are already in sight. We have just received from Bro. Simmons a catalogue of this society, setting forth its aims and needs. R. H. Graves, D. D., is its president, and R. E. Chambers its general manager. The society is for the use of the Baptists, both North and South, in their missionary operations in China.

THE BAPTIST is doing well. Of course, we have not such a paper as many of us would be glad to see. But, considering the many difficulties with which the paper has had to deal since its inauguration, it has achieved great success. When the paper started, one great difficulty it had to meet was its price. A great many good brethren thought this too high. But brethren from all over the State are writing that this opposition is fast giving way, and that THE BAPTIST is growing in favor with the brethren daily. Our receipts continue good. We are dropping some names all along and adding some. Upon the whole, the situation is full of encouragement. Those who have been allowed to fall into arrears are paying up very satisfactorily. We still make the plea that all who can will assist us to

bring the business to a strictly cash basis. If the friends of the paper whose time has expired or nearly so will give attention to the matter and make prompt remittances, it will be a great favor to the publishers, and save them considerable labor and money.

The support, encouragement and co-operation which the editor has uniformly received have been all that could have been desired.

Sometimes a subscriber will act in a right ugly way; but we get the matter adjusted, and both live on in Mississippi. And, then, sometimes we make our mistakes, but we confess and correct, and thus we keep along together. If the Lord shall lead, all will be well.

When the Paris Exposition opens on Easter Sunday next, the American section will remain closed and dark, thus announcing to the world that, though far from home, Americans carry their reverence for the Sabbath with them, and that on that day they intend to carry out the Biblical injunction against all labor throughout the entire life of the Fair. Orders to this effect have been issued to Commissioner-General Peck by the President, at the request of the American Sabbath Union, a delegation from that body calling on him a few days ago and drawing his attention to the matter. The President replied that he was very glad that his attention had been called to the subject, which he otherwise might have overlooked in the press of business. He at once sent instructions to Mr. Peck to prohibit all labor by clerks and workmen, and to close the American pavilion and cover all American exhibits on Sundays throughout the fair. Secretary Hay later received the following letter on the subject from the general secretary of the Sabbath Union:

Pittsburg, Pa., March 8.—The Hon. John Hay, Secretary of State, Washington, D. C.—My Dear Sir: I had a very pleasant chat with the President yesterday with reference to the subject matter of our interview. I told him of the conference Bishop Hurst and myself had with you, and of our entire satisfaction with the instructions that have already been sent to Commissioner-General Peck and Ambassador Porter. The President inquired if I had suggested to you that the advisability of sending a word of extra caution concerning the opening day—Easter Sunday. I replied that I had, and that you had the matter under advisement. The President spoke of your conversation with him relative to this matter, and said that he would advise with you further concerning it. Allow me to assure you, Mr. Secretary, of our confidence in your wisdom in dealing with this question, and shall allow it to rest in your hands without further suggestion. I am very sincerely yours, J. W. Hathaway, General Secretary of the American Sabbath Union."



## Some Choice Men in the Pew.

JOEL BRUTON GAMBRELL.

When Mississippi was constituted a State on March 1st, 1847, the question of the occupancy of the country was a leading one. All central Mississippi was held by the Choctaw Indians, while the part of the State north of the southern boundary of Bolivar, Lafayette, and Chickasaw counties was pre-empted by the tribe of the Chickasaws. The red man of the forest was very loath to leave the country. He knew his hunting grounds, and was attached to his lands. As long as the pure blood controlled the Indians, they stubbornly refused to accept all propositions made by the white men to induce them to leave their lands in our state. On the 22nd of October, 1832, a treaty was concluded with the Chickasaws, in which they ceded to the United States their lands in Mississippi; but in 1834 they were still on our soil, and very reluctantly left for the Indian Territory in 1835.

After the Chickasaws left Mississippi, the occupation of their lands was very slow of accomplishment. The speech made by Col. Cobb, chief of the remaining Choctaws, before the United States Commission at Hopoka in Leake county, in 1837, shows with what sadness and reluctance the Indians left our State. He said in this speech: "Twelve winters ago our chiefs sold our country. Every warrior you see here was opposed to the Treaty. If the devil could have been counted, it would never have been made. Their tears come in raindrops, and their voices in the wailing winds. We are mourning orphans in our country."

After 1835 some time was required for making the survey of the counties. Emigration from the older states was made timid by the fact that the last of the Cherokees did not abandon north Alabama and north Georgia until 1839. Emigrants from the Carolinas crossed the Coosa river at or near Rome, Ga., and passed through Wills Valley in the northern part of Alabama, which section of the country was occupied by the Cherokees until the time stated. It is true that the town of Pontotoc was incorporated in 1837 with a population of eight hundred and fifty. But Pontotoc was the location of the land office, and the United States Court at that time, and the home of the families of the land surveyors, which facts made so great a population possible.

Between 1839 and 1845 a great many emigrants came to our state from South Carolina. It required six weeks or two months to make the journey. A number of families, as a rule, constituted each party. They would travel through the week until Saturday afternoon, when they would find a spring of good water, or a clear running stream, where they remained until Monday morning. There was usually a minister of the gospel with each party of emigrants, and they would devoutly worship God Sunday morning. In the afternoon of Sunday the men would rest in or about their wagons. The women would take the children for a short walk, as recreation to the little ones whose limbs were inactive during six days of the week. The horses were permitted to nip the green grass that had

escaped the early frosts, or to rest their weary flanks on the brown leaves. Among these emigrants were the Pitts, Smiths, Souters, Caldwells, Leavells, Berries, Balls and Gambrells. These families were from the part of South Carolina north of the southern boundary of Newberry district.

Joel Bruton Gambrell had a worthy ancestry. Sterling characters have a way of being born either in a family where there is a good mother, or fine parentage. It is no wonder they succeed. Mr. Gambrell was of French extraction. I do not suppose he descended from Talleyrand, but think it possible that he had Huguenot blood in his veins. His grandfather, John Gambrell, during the Revolutionary war, fought under the intrepid Francis Marion, the hero of the Santee. Whether just three brothers of the Gambrell family came to this country—as the story usually runs—I am not informed. It must be said that families having the name are not numerous.

Mr. Gambrell came to Mississippi in 1842, and settled in Tippah county. In the division of the counties now known, his old home is in Marion county. It is in the extreme northeastern part of the county, north of a conceivable line running from New Albany to Baldwyn. It is in the hills, just west of the limestone belt of the eastern part of the State. There he lived until some time after the Civil War. There he reared his family of interesting children, some of whom have filled out a useful life, and others are now living to the glory of God and the good of the world. There were Baptist churches far and near, which he attended, where he was recognized as a patriarch in Israel. No occupant of the pew was better known to church-going people in a radius of twenty miles of his home than was Mr. Gambrell. The people were glad to see him, and the preacher felt that his presence was a benediction to him in his pulpit delivery.

One of the wisest things Mr. Gambrell did in his long life, extending from 1809 to 1875, was to marry a good, industrious, sensible, pious woman. As the two blades of scissors they formed an admirable unity. It really seems that any man can marry, and that, in the matrimonial trade, the women are nearly always cheated. I suppose this is what keeps the race from declining into sordid existence, and that for this reason we have so many sensible old maids. But some women are better than others, and some are more adapted to the work of developing the finer faculties of certain men than others. Some say, marriages are made in heaven, but I must be permitted to believe that heaven does not do such work as some marriages prove to be. I have heard it said that love is as blind as a bat, and it is to be supposed that such love is as difficult to locate in its species, as that hybrid between the bird and the animal. Correct judgment and gentle love ought to marry before the man and the woman enter into the connubial state.

Mr. Gambrell was the presiding genius of a Christian home. We have a great many Christian people living together as man and wife, who have children that are Christians, but it requires more than this to make a

Christian home. The Christian home is a place where we are reminded of Christ; where the existence of a real religion is, with an easy grace, impressed upon one who comes within its wholesome limits. Like the atmosphere of a quiet room its presence is pervasive and yet not seen. After all, is not such a charm in the home more to be sought than rubies and fine gold? No republic is in any danger of decay that is built on Christian homes, where honor between man and man is held sacred, and where Jehovah's honor dwells. I was in Mr. Gambrell's home only once, soon after the Civil War. Elder James Boswell was there, who was one of the saintliest men I ever knew. Before retiring we had family prayer, into which the old patriarch of the home circle entered with evident zest. He had a round, full, deep bass voice, rich with devotion, that rose and fell with musical accuracy in the song before the prayer. When the season of devotion ended, one young man in the house felt that a kind Providence would place a guard near a restless pillow that night, and, as Jacob at Bethel, he was constrained to say, "Surely the Lord is in this place." May the bountiful Giver of all good multiply such families. Addition is a process too slow for the demand.

Mr. Gambrell was indeed, a Bible student. He was one who studied the Bible, not from an idle curiosity, nor to see its conformation in concurrent events, but for spiritual profit. He may be termed The Bible Student. Thirty years back, Elder Lewis Ball preached a sweet gospel. His preaching was ripe and juicy. I have seen Mr. Gambrell enjoy his homiletic treats with a growing, animating delight. As the great preacher would chip sufficiently deep to reach the maple water of inward truth, The Bible Student would become visibly affected. Great tears would well out of his eyes, and he would toss his long, gray beard from side to side on his full, manly chest, while his entire person seemed electrified with the positive and negative poles of the Christ life, the quickening spirit.

When I was a boy, Mr. Gambrell was accustomed, now and then, to stop at my father's house. I did not think much of it then, but it seems strange to me now, that he so easily led the boy into Bible study. Without being conscious of anything unusual, the boy would get his gilt-edge Testament with brass clasp, and the two, the wise gray-haired man and the boy of youthful thoughts would sit together with faces close to each other, and study some passage of God's word from the same book. The old man would place himself in the attitude of the boy's pupil, and would receive with pleasure any suggestion made as to the meaning of the passage of Scripture they were studying.

Mr. Gambrell's last days were spent in Oxford, where, at the time, his son, Elder James B. Gambrell, was pastor. He attended Sunday School regularly and punctually. But strange to say, though he was sixty-five years old and a life-long student of the Bible, he did not teach a class. He was a member of a Bible class taught by a young man. To the day of his death he wished to add to his acquired knowledge of the holy book all he could get from others.

1900.

In these days there is a necessity for a proper study of the Bible. We should carefully examine its teachings, not as the student ponders over Virgil or Homer, Tacitus, or Herodotus, but for spiritual benefit, for soul power. We should let the truth not only reach our reason and judgment, but when it has done so, with windlass and rope and bucket, we should also let it down into the depths of the soul, that our real self may be refreshed by it. We are great when great truths dwell in us. The natural man is merely a possibility, which may be developed into a grand reality by the assimilation of ennobling principles. God's granary is in easy reach, and we are to use the golden grain, not as an analyst would study a cereal, but let it become the bread of heaven, and be incorporated into our soul tissue, until, like Daniel, our countenances shall appear "fairer and fatter in flesh" than all the worldly hosts who reject Christ.

Z. T. LEAVELL.

### "Why Call Ye me Lord, Lord, and do Not the Things Which I Say."

Jesus was preaching in the Plain. "He came down with them and stood in the plain." In His sermon many things were said which were also spoken in His sermon on the Mount. This sermon in the Plain was concluded very much the same as the sermon on the Mount.

The climax of each sermon refers to the one's doing what he hears. "Whosoever heareth these sayings of mine and doeth them," is the application of both sermons. It is not enough to hear; one must also heed. "Take heed what ye hear." Many souls are in hell even now, who, when on earth, heard gospel messages; some of them hearing words from the lips of Jesus himself. Their fault was in the failure to appropriate that which they heard. In the sermon in the Plain, Jesus likens him who hears and heeds, to a wise builder, who constructs his house upon a rock. Which teaching, He prefaces by asking: "Why call ye me Lord, Lord, and do not the things which I say?"

To call one Lord, is to admit that one to be superior in authority. Yea, more than that; it is to place one's self in a state of submission unto the one recognized as Lord. Lord means Master. With Master is logically associated the thought of servant. A master must have his servant, and a servant his master. The existence of this relation between master and servant, is one thing; the admission of it on the servant's part is another. Granted: you are a servant of some Lord or Master. Do you admit it? If so, you are bound to him by your very admission and with that relation go also the obligations attendant upon it. Obedience to your Lord, or Master, is the one inevitable conclusion.

Consistency is much to be admired and sought for. It is a jewel which adorns any one. So often do one's words fail to harmonize with one's actions. Consistency is lacking. One says one thing and does another thing. Very bitterly did Jesus denounce the Pharisees by asserting: "They say and do not." Their words and their actions did not

agree. Consistency in word and deed is what is required by the question: "Why call ye me Lord, Lord, and do not the things which I say?" If one calls Jesus, Lord, he admits thereby his personal subservience to Jesus. He promises to bow to his will and obey his command. Else, why call him Lord?

Brethren of Mississippi: one earnest, soulful word to you. Did you ever call Jesus, Lord? Did you ever think what it meant? Did you realize it signified your surrender to Him; your avowal to do as he says do? Why do you call him your Lord if you do not intend to obey Him? Can one be a servant in word and not in deed? Is it right to "say and do not?" "Why call ye me Lord, Lord, and do not the things which I say?"

What things?

"Go ye therefore and teach all nations."  
 "Send forth laborers into the harvest."

In behalf of Foreign Missions, will you do this? Your Lord says so. Obey, him, or cease calling Him Lord. For, "Why call ye me Lord, Lord, and do not the things which I say?"

W. A. HAMLETT.

Grenada, Miss.

### Blue Mountain Chow-Chow.

BY ST. CLAIR LAWRENCE.

It matters not how great in eloquence or erudition, the preacher who has failed to move anybody to Christ may be justly reckoned a failure complete as a gospel minister.

Every Christian is "called" to preach, elder or layman; and is, of the Lord, ordained to help spread the gospel. A poor man's hard-earned dollar given to missions, goes for a day's work in preaching the "gospel to every creature." "Go ye," says the Master.

Our people were glad to welcome our Canton-China missionary, who paid Blue Mountain a visit, on the 13th inst. He gave us an interesting discourse on China, and our mission work among the Chinese, on the night of his arrival. Next morning he greatly interested the College girls at the morning opening; and at night preached a Christly sermon, to a good audience. If there be any one man, among our native Mississippi preachers, who deserves to be loved "for the work's sake" it is this faithful missionary, E. Z. Simmons, who with his devoted Christian wife, has labored among the "Celestials" for more than 30 years. God bless them both.

Bro. W. E. Berry, being crowded with work, has resigned his charge of Fellowship church, Tippah Association, of which he has been pastor for many years. On the 11th inst. your correspondent was called to the pulpit of this old historic body, to which he will preach on the third Sunday for the remaining portion of the present year.

Union church (Chalybeate) has elected Rev. J. J. Gibson, of Tula, to serve them for half time. Bro. Gibson is a good pastor and we hope he will accept the charge.

At the request of Lebanon church (Tippah Association) made through Pastor Vandiver, the Executive Board have appointed a Fifth Sunday meeting to convene with that body

on Friday evening, April 28, and to embrace Saturday and Sunday following. Another Fifth Sunday Meeting will be held at the same time with some other church—Hickory Flat most likely. Programs will appear timely, in our local papers.

Secretary T. C. Lowrey, of Blue Mountain Female College, is now compiling such notices and other information as have been published respecting the late disaster by fire, occasioning the loss of the large boarding house. It will be printed and upon request, sent to the patrons and friends of the institution, gratuitously. If you would like to know everything about the college fire write—a postal is sufficient—to College Secretary T. C. Lowrey, Blue Mountain, Miss.

Bro. V. B. Tucker, assisted by T. A. J. Beasley and others of Chickasaw Association, is gathering a fund—not less than \$100—to erect a monument at the grave of Rev. Isaac Smith, deceased. "Uncle Ike," as he was familiarly called, was one of the most faithful preachers, both as pastor and evangelist, that ever labored in that old body, the mother of Associations, in North Mississippi. The enterprise is a deserving one and we sincerely hope it will succeed.

Every now and then we find a church whose people meet on Sunday as if they had to; as if their God were a tyrant and not a loving Father. Such is the result of having a spiritless pastor whose sermons are as dry as dust. Men of big heads and little hearts, if you want the pews filled with earnest worshippers, elect you a man who opens his Bible wide enough to show the people Christ crucified; and one who preaches from a warm heart, with divine earnestness and pathos.

From Bro. H. L. Finley.

Please find money order for four dollars to be placed to the credit of Dr. T. J. Wingo, Tocopola, Miss. I am on my old field, under the appointment of the State Board. With your permission, I shall want to say something to the churches and pastors occasionally. I am feeling very much at home on this territory. Here I spent the greater portion of my ministerial life. I have the pleasure of preaching to the children and grand children, and some of the great grand children of the people with whom I labored in the beginning of my ministry. Of course I am having a very warm reception every where I travel. I am hoping for great blessings on my humble efforts during the year. If the suggestion of Bro. Hargis shall be carried out, and the churches will raise a special fund for the free distribution of tracts, I am sure that great good will result therefrom. If the pernicious influence of the Mormon, and other corrupt literature, that is flooding our country, is ever counteracted, it must be done by the circulation of sound denominational literature. I have an idea that if all our pastors would see after the books and tracts that came into the homes of their members, and faithfully warn them that much evil might be avoided. If Baptists were half as zealous in the advocacy of the truth as the advocates of error are in the advocacy of their false and pernicious doctrines, we would soon flood the country with the truth, and save the people from destruction. When will our people learn wisdom?

Yours truly,

H. L. FINLEY.



## April 5th Sunday Meetings.

A few weeks will bring us to the spring fifth Sunday meetings. Some of them will be held with country churches far back from towns or railroads. The people of these communities are always glad of such opportunities for hearing important questions discussed, and the gospel preached by visiting preachers. These occasions furnish for the tired and overburdened country wives and mothers delightful and refreshing freedom from home cares and burdens for a few days; and give them many pleasant memories to cheer them along life's rugged road. And the children—who have but few opportunities for gathering knowledge—how much these meetings may be worth to the young people. The pastor of the church with which the meeting is held is always helped and encouraged by such meetings. The social feature of fifth Sunday meetings is not to be ignored. The regular annual meeting of the association brings together only a very small per cent of the membership of the association, and a certain routine of business is to be gone through. Hence but little time is found for the cultivation of acquaintance and friendship. The fifth Sunday meeting being less formal, and freer and easier, the social feature is larger.

The fifth Sunday meeting offers during the year several opportunities for discussing missionary, educational, doctrinal questions, etc., for the edification and upbuilding of the churches with which they meet. It furnishes splendid opportunities for circulating mission literature, and securing subscriptions to our papers. In short, the fifth Sunday meeting can be made educative and helpful along many lines.

Will churches not then their pastors loose on fifth Sundays that they may attend these meetings, do good, get a feast of good things and return to their churches greatly invigorated in spirit and body. A few days spent by the city pastor at a fifth Sunday meeting in some retired rural district, teaching and breaking the bread of life to the gospel hungry, will give more mental, spiritual and physical invigoration than from a trip to Saratoga or Mont Eagle, and doubtless accomplish a great deal more good.

I regret exceedingly that circumstances have been such for the last two years that I could not attend more such meetings in my own association. I have felt under obligations to attend some in other associations.

But it is my purpose to attend the fifth Sunday meeting at Shady Grove, ten miles east of Warrenton Valley, beginning Friday before the fifth Sunday in April. Program is in minutes of Oxford Association. Let us rally at this meeting. May there be a general rally all over the State in the fifth Sunday meetings.

W. I. HARGIS.

## The Christian Church.

I notice in THE BAPTIST of March 1, that Bro. J. L. Low of Utah, says that Bro. Carl-ross of Jackson addressed the Sunday schools of the towns in "The Christian" church. Does he mean by that the Baptist is not Christian?

I am a member of the Baptist church and have been for twenty-five years, and all these years have thought that I was a member of the Christian church, or at least "a" christian church. I am not yet willing that any other by assuming the name, is nearer right than the old Baptist church, that has waded the flood, stood the storm, and the blood of whose members has been spilt for the truth, and whose bones are now bleaching in the Alpine valleys. I think it a Christ-like church and agreeable to the teachings of the New Testament. It is the church.

J. F. MITCHELL.

## Jackson Church.

I note with some pleasure that a number of brethren over the State are greatly interested on the Jackson church question. I know there are many other places in the State that need our help as badly as Jackson does, perhaps worse; but it has always seemed to me that this Jackson church matter was a matter of honest debt with the Mississippi Baptists. Leading Baptists over the State encouraged brother Spoles and the Jackson people to undertake the building and promised to "see them through." Furthermore, we are now under promise to the Home Board; so, this makes it a matter of double indebtedness. I am very sorry to say that I have known a number of Baptists in my life who were not famous for their promptness or honesty in paying their individual debts, but I shall consider it a sad day when we, as a denomination in Mississippi fail to meet our promises on a question of this kind. Brethren, we must come up and pay this debt. We owe it.

B. G. LOWREY.

## CENTENNIAL CELEBRATION PROGRAMS.

(1900-1901.)

I give below once more the Programs, which is suggested by the Centennial Committee as meeting the aims of the Southern Baptist Convention in this movement. These programs were published in all of the papers a few weeks ago, and yet the brethren are beginning to deluge my office with requests that I will send them a copy of the Program for the Centennial Celebration. Now, brethren, dearly beloved, will you not take note of the program below? Please cut it out and paste it in your Bible, so that when you need it for reference, it will be very, very handy. If you will all do this, it will save an immense amount of labor, and a great many postage stamps in connection with this work. But if you fail to do this, write to me again, and I will try to supply you.

Affectionately your brother in the work,  
F. H. KERFOOT,  
Chairman of Centennial Celebration Com't.

## Programs For Centennial Meetings.

- I. Our Denomination a Century ago.
- II. Denominational Growth During the Last Century.
- III. Our Denominational Missions a Century Ago.
- IV. Progress of Our Denominational Missions During the Last Century.

V. Our Present Improved Equipment for Missionary Work in the Century to Come.

VI. What Should be the Special Aims of the Denomination for the Century to Come.

VII. The Denominational Organization Needed for the Accomplishment of These Aims.

VIII. The Leadership and Responsibility of Pastors in this Work.

## The Centennial Celebration Literature.

(1900-1901.)

Most of the Tracts which the Centennial Committee has undertaken to prepare for our Centennial work, are now in the hands of the printer in Baltimore. In about two weeks they will all be in the hands of Rev. J. M. Frost, D. D., Nashville, Tenn. Dr. Frost is to have entire charge of the distribution of these Centennial tracts. Brethren who desire the literature, will please write to Dr. Frost and not to me. Any letters in reference to completing the organization should be addressed to me; but, brethren, please do not forget it, all letters in reference to the proposed literature should be addressed to Rev. J. M. Frost, D. D., Nashville, Tenn.

Please take notice, also, that the Committee is not undertaking to prepare tracts and other literature for general, promiscuous distribution. Our aim is to have a good tract prepared upon each subject suggested in the tentative program, so that each speaker, no matter what may be his subject, may be sure of finding something, at least, that will suggest to him the kind of speech which the Southern Baptist Convention hopes will be made. These tracts are only intended to be suggestive. It is hoped, also, that they will give some information. Every one who speaks is absolutely free to make such use of them as he pleases. It was felt that many brethren would be very glad to avail themselves of the help which these tracts would afford towards preparing a speech upon the subject assigned them.

It is the hope of the Committee that most brethren who desire these tracts will enclose one or two postage stamps to help defray the expense which the Committee has had to go to in providing this literature. If any one does not feel able or willing to do this, Dr. Frost will send him the tract, which he desires, free of cost.

Now, brethren, once more, and please do not forget it. If you wish to inquire anything about Centennial Literature, write to Rev. J. M. Frost, Nashville, Tenn., and not to me. If you wish to inquire anything about completing the organization, write to F. H. Kerfoot, Atlanta, Ga., and not to Dr. Frost. By paying attention to this, you will avoid an immense amount of confusion.

Very sincerely your brother,  
F. H. KERFOOT,  
Chairman Centennial Celebration Com't.

## American Baptist Educational Society.

The annual meeting of this society will be held in Hot Springs, Ark., Thursday, May 10th, at 3 p. m.

H. L. MOREHOUSE,  
Cor. Secretary.

## Pastors, Churches and the Convention.

We have pastors and churches, and soon we shall have a convention. Some pastors and some churches are doing well; some are not. Some are not doing well for the mission cause, nor in home work. But what sort of a convention shall we have at Hot Springs? This will be measured by the efficiency of pastors and churches at home.

Several things are needed to make a convention that will have a far-reaching power for good. First of all, we must have people there to make a convention in numbers. We ought to have a large number of people there who will in all probability get the largest amount of good out of the convention, and who will return home to give out the largest amount of good. There is but little question that, in the main, the pastors constitute this class. But how are these pastors to go? A few are able of their own means to go, and will go. A larger number, who are not men of means, receive salaries sufficient to enable them to go in good style, not at all cramped in any way. But churches of the living God, the great mass of pastors, (I suppose we would be safe in saying 95 per cent of the active pastors) possess neither property nor salary to enable them to go without great strain upon themselves, and hundreds cannot go at all. We have it in our heart to make a plea for these hundreds of toiling pastors who ought to go to the convention, both for their own sake and for the churches' sake. These pastors are anxious to go, not for their personal pleasure, but for better equipment for their life work. Now, while it would be a hardship for them to bear their own expenses, it would be no burden for the entire membership to pay the expenses. It would be a very small burden for those few who always respond to all worthy appeals.

An average cost to Mississippi pastors to take in the Hot Springs convention will be about \$20.00. It will cost those in the northern portion of the State less, and those in the southern portion more than \$20.00, but \$20.00 will be about the average. Is there any pastorate in the State that would not cheerfully hand the pastor this small amount? No; not if the proper person will take hold of the matter. We have been trying to think of some way in which a church could invest \$20.00 that would be so productive of good and helpfulness to herself. But we can think of no better investment. Brethren, will not many of you try this experiment, and thus encourage your pastor and give him opportunities that he can never have otherwise? Some of our pastors are cowed, brow-beaten and circumscribed by their churches. Give them a different line of treatment and watch the result. You may be surprised. If your pastor is not worthy of your confidence and respect, he is not worthy to be your pastor. But if he is worthy, help him into the best position that can be attained for doing the work of a good minister of the New Testament. Will not many Woman's Societies take hold in earnest of this worthy line of work?

In order that we may know how many pastors were sent to the Southern Baptist Convention, let some one in every pastorate write us that you are doing this thing. We might

publish the number, not names, and stimulate others along this line. After the convention we would publish all names of churches and pastors. We shall have other things to say on this subject.

## "Some Strictures" by J. A. Goree.

The point raised by Brother Goree is a serious one. To call attention to a mistake in the Bible is a serious thing. Once when preaching, just after the R. V. came out, I called attention to some passages which were left out by the revisers, etc., and a month afterward Brother Frank Crawford, of Tate county, one of the truest Christians I ever knew, and a good scholar, too, said to me: "I wish you had not said what you did about some things being left out of the Bible, because they were not thought to be genuine. It has bothered me all this month. If there are mistakes in the Bible, I had rather not know it."

That made me think seriously. I said to myself: "One soul disturbed and nothing gained." I came to this conclusion: Never to call attention to interpolations in Scripture unless I found some interpolated passage which contradicted some other Scripture. The evil one takes advantage of everything that affects belief in the Bible as the word of God, and the questioning mind, which is not thoroughly informed, says: "If one part is spurious, perhaps all is spurious."

It is a serious thing. We will all agree that it is sinful to preach as true what is false; but would it not be wise to preach what is true, and leave unnoticed what is called in question, unless it is very misleading? In studying the so-called spurious passages, I find that every one has some ground for credence, and that the Bible scholars do not all agree as to which is spurious; therefore I suggest that we who deal with the masses leave such points for the "higher critics," while we preach the word.

Calling attention to the differences in translation does not so affect the faith, but often helps even the unlearned to better understand the word. Make the word plain, but call in question no Scripture unless it is unquestionably spurious, and not then unless you have full time to explain. If our strongest men would all leave off for awhile "caviling about words to no profit," but which do "subvert the hearers," and preach earnestly what they believe is God's word, they would do much more good.

E. L. W.

## Is it Possible?

Yes, the only limit to the possible is faith, for "all things are possible to him that believeth." Faith is ever attempting the impossible, and is ever bringing the impossible into the realm of the possible. Faith is not satisfied with the prosaic things accomplished easily by human effort. It looks for the unseen, and listens for the unheard and feels out after that which mortal hand has not touched. Nor is this true only in spiritual things. To make one hear we speak five hundred miles away, impossible! That distance can never be traversed by the human voice, all

experience is against it. One man believed it possible, and he set to work to accomplish it. And now what more common in the city, town or country? What was a few years ago the impossible is now in the common every day life of our people. Look into that hall, a second ago wrapped in the pall of midnight darkness, and now all ablaze with a hundred lights, that flash out their welcome from ceiling and dome, and windows, from nook and corner and deep recess. One man struggled with the impossible until faith was rewarded in the glad acclaim of thousands. Given a man with a soul for his work and determination to wrestle with the impossible, and while he may have a hard struggle sooner or later his faith will bring victory.

We need so much help if we have a preacher this year, says the half-hearted members. Do what you can, and do it earnestly; says the man of God, and under his leadership the impossible is achieved. We need a house of worship, but in the midst of such opposition as now confronts us we can never hope to do anything; is the wail that breaks from the lips of the many. If we want a house we can build, says a resolute soul. They catch his spirit, and by degrees it kindles, until the fire burns, and the spirit of co-operation infuses itself, and there stands the house a monument to the possible. We can never pay this debt, and it ought never to have been made, is the doleful strain that comes from him, who already crowded with work is unwilling to take on more. What shall we do then? Let it go unpaid, a mortification to our pride, and a shame to our honor as a people? It is possible, we can do it, and all we need is the Spirit to take hold and in God's name lift. Lift for the honor of his cause, lift for the honor of his people, lift for the fulfilling of the law of Christ. Amen and amen.

A. V. ROWE.

## Railroad Rates.

The Missouri Pacific, Iron Mountain and Southern railway, and the Arkansas Southern railroad, have authorized me to announce:

A rate of one first-class fare for the round trip from all points within the territory of these roads. Tickets of non-clad signature form, limited to continuous passage in each direction, to be sold May 7 to 11, inclusive, with final limit fifteen days from date of sale.

The Southeastern Passenger Association and all non-membership lines in territory east of the Mississippi and south of the Ohio and Potomac rivers, via which those starting from territory of the Association can ticket to Hot Springs, have expressed their willingness to participate in this rate. Extension of final limit for ten days may be had by depositing tickets prior to May 17th with R. M. Smith, ticket agent, Hot Springs.

Other announcements will be published as received.

Any further information regarding railroad matters will be cheerfully given to those who send a stamped envelope for reply.

O. F. GREGORY,

Secretary in Charge of Transportation,  
504 N. Broadway, Baltimore.



## Our Pulpit.

### The Argument for Infant Baptism From the Old Testament Examined.

BY JOHN T. CHRISTIAN, D. D.

VII.

8. Circumcision is still binding upon the Jewish race. It is the due deed to the land of Palestine. Canaan was an everlasting possession to the Jew. (Gen. 17:8). This covenant has never been abrogated. With circumcision a Gentile had absolutely nothing to do.

Witsius says: "Circumcision was a sign of a covenant with God, undoubtedly made with Abraham and his family only, exclusive of other nations, and a seal of those benefits which he intended to be peculiar to Abraham's posterity; and, therefore, according to divine appointment, it was used to distinguish the seed of Abraham from the nations of the world. When the son of Jacob thought it unworthy the dignity of their family that their sister should be given in marriage to one that was uncircumcised." (Etypica, I. 3, ch. 6, Sec. 5).

Carponius says: "The covenant of circumcision is very closely connected with the promise of multiplying Abraham's posterity—of bestowing on them a large country and very great honors; and it was a mark of difference by which they might be distinguished from other nations."

Rev. T. T. Perowne, Episcopalian, says: "Circumcision was made a necessary condition of Jewish nationality."

S. T. Coleridge says: "Equally vain is the pretended analogy from circumcision, which was no sacrament at all; but the means and marks of national distinction. . . . Circumcision was intended to distinguish the Jews by some indelible sign, and it was no less necessary that Jewish children should be recognizable as Jews than Jewish adults—not to mention the greater safety of the rite in infancy. Nor was it even pretended that any grace was conferred with it, or that the rite was significant of any spiritual operation." (Aids to reflection, pp. 285, 286).

9. Pedobaptist scholars confess that baptism does not come in the room of circumcision.

Starck says: "The connection of circumcision with baptism, deserves no consideration, since there were physical reasons for circumcision in infancy."

Augusti says: "The parallel between circumcision and baptism is altogether foreign to the New Testament."

Prof. Lange says: "This comparison (of baptism with circumcision) is without foundation, because, the only circumcision of the gospel dispensation is, according to Paul, the circumcision of the heart."

Moses Stuart says: "How unwary, too, are many excellent men in contending for infant baptism on the ground of the analogy of circumcision. Are not males proper subjects of baptism? And, again, are a man's slaves to be baptized because he is? Are they church members of course when they are so baptized? Is there no difference between engrafting into a political ecclesiastical commu-

nity and into one which it is said is not of this world? In short, numberless difficulties present themselves in our way so soon as we begin to argue in such a manner as this." (Old Test. Commentary).

Dr. J. Stacy, Methodist, says: "Baptism and the Lord's supper . . . were not Jewish, but Christian—not a brief continuation, but a regulative commencement of the future. They were observed as modified rites of an old but as distinguishing signs of a new dispensation." (The Sacrament, p. 272).

Dr. Erskine, Presbyterian, says: "Baptism has none of those properties which rendered circumcision as a fit sign and seal of an external covenant. Circumcision impressed an abiding mark, was the characteristic of Judaism, belonged to all Jews, however differing in opinion or practice, and those born of a Jew, even when come to age, were entitled to it; where as baptism impresses a confession, a suitable practice, and is the characteristic of christianity. When God promised the land of Canaan to Abraham and his posterity, circumcision was instituted for this, among other purposes, to show that descent from Abraham was the foundation of his posterity's right to these blessings." (Theo. Dis., p. 9).

Dr. Halléy, Presbyterian, says: "After some anxious consideration, it appears to me that the argument in favor of the transmission of the sign of the Abrahamic covenant through the hereditary line of succession in the posterity of Abraham, fails in almost every particular. Independently of the feebleness of its foundation, the administration of baptism to believing adults, the general opinion that baptism is substituted for circumcision, as a kind of hereditary seal of the covenant of grace, appears to be ill sustained by scriptural evidence, and to be exposed to some very serious, if not absolutely fatal, objections." (The Sacraments, vol. 2, pp. 34, 35).

The Bible Commentary says: "There is a marked distinction in this between circumcision and baptism. Judaism was intended to be the religion of a peculiar, isolated people. Its rights were therefore for them alone. Christianity is for the whole human race; the church is to be catholic; baptism to be administered to all who will believe." (Vol. 1, p. 120).

Litton, Episcopalian, says: "In the Christian Scriptures baptism is never formally compared with circumcision." (The Church of Christ, p. 289, note).

We can therefore very safely say that the argument for infant baptism from the identity of the Jewish commonwealth with the Christian church fails in every particular.

### Brother Hatcher Has a Few Words—Hear What He Says.

It comes to pass in these latter days that the declaration hath gone forth in our land of flowers and sunshine that the American Baptist Publication Society has high unto lost its trade in the South. This declaration, if true, is a fearful calamity that has come upon the South, but I count it an honor and privilege to call in question this marvelous assertion

that the society's trade is waning, and that "nearly all the Sunday schools" in this "Sunny South" have turned away from the peerless periodicals of the society, and I deem this to be my duty to the society's thousands of friends and patrons in this part of the world.

The safest and best way to give our friends some idea of the society's business is to state facts and give figures, and, as our fiscal year does not close until March 31st, I must needs go to the report of 1899.

The society has three branch houses in the South, and the total business of these for the last fiscal year was \$169,541.56. The home house in Philadelphia did a business of \$186,927.94, and at least \$40,000.00 of this came from the South, hence the society did a business of over 200,000.00 during the past year in the South. That does not resemble one who is about to retire from business and leave the genial and hospitable clime of our Southland.

When we come to the periodical trade of the society in the South, our friends will find it to be very encouraging and full of hope and good cheer. The three Southern branches combined did a periodical business that amounted to \$74,266.36. It is difficult to estimate the exact amount of Southern trade done in Philadelphia, because orders go there "from all quarters," but it was something between \$10,000,000 and \$20,000,000, as far as can be reckoned. Let us put it at \$13,500.00, and we have a Southern periodical trade for the society's last fiscal year of \$87,766.28.

This business is increasing all the time. The periodical trade in Atlanta for January, 1900, excelled that of 1899 at least \$500.00, and in Dallas, Texas, about \$300.00. With the assurance of this growth of trade I have felt authorized to state, in my public speeches and in my printed articles, that the society is doing about \$90,000.00 worth of periodical business in the South.

This is, I know, glorious news to multitudes of Southern Baptists, for I do know whereof I speak, for they talk to me freely about these things in all parts of the Southland, and I want to state these facts to the friends of the society, who have a right to know how the society does prosper in business among them. From these facts and figures they can see that the prospects of the society in the South are very hopeful and bright, and I can assure them that the outlook for the society has not been so promising during my connection of twelve years with it as it was with the opening of the year 1900.

The Atlanta branch house is one of the busy places of the city. Our orders were never so heavy and our local customers never so numerous. We are constantly sending samples of our periodicals to Sunday school workers who claim and desire the best. These are always sent free of charge.

I wish to say that since paper has gone up in price from 30 to 70 per cent. some are evidently alarmed at its results, yet the periodicals of the society will continue at their former low price and will still retain their high and superior excellency.

HARVEY HATCHER,

Bible Secretary for Southeastern District.

March 29,

1900.

## A New Idea.

I have been thinking I would write a few lines so the many readers of THE BAPTIST might know my whereabouts. I want to say that I am still at the old stand doing nothing as usual. Brother Editor, do you know how to do that? Mighty hard work. Now let me tell you something; newspapers are a fine medium of communication, if a fellow gets out of a job all he has to do to let it be known, is to write to the editor and vex his righteous soul until he tells the people about it, and then they usually get sorry for him and try to do something for him.

Now I am doing but little, very near out of a job—in fact doing nothing, and I thought of THE BAPTIST, and have been for some time, but I did not want to tell it myself for fear people would think I was hard up, and I waited for some of the brethren to write a little piece for the paper, but they did not. I suppose one was waiting for the other, at any rate they seem to be very reticent, and I did not urge the matter for they might think I was over anxious; well now its a ground hog case, I must tell it.

Now I wish to say in the second place, the thing that surprises me, a man of such notoriety being out of a job. I don't understand it. I always thought that men of prominence did not have to advertise themselves in a paper, but sir, we have it to do in order to let the people know we are still in the land.

Now, Bro. Editor, there are many of us out of a job, the most of us are men that are smart, and the thing that confronts us is we can't get the people to recognize our ability, and if you will put this article in your paper, I don't think it will be long before all of us fellows that are out of a job will be getting long letters making all sorts of apologies for neglecting us so long, and besides we have suffered great inconvenience on account of being looked over. I thought maybe because we were getting gray, but all these men are not gray.

Well, you try and get us out of this trouble, and we will pay up for "back rations," and set us up a year, and then you will be happy and we will try and do better next time.

Now if you put this in the waste basket I will try and write again.

DRY BONES,  
In the Valley of Lodebar.

## To the East via Southern Railway.

The Southern Railway offers quick and convenient schedules from all Mississippi points to the East. Choice of these routes are afforded, viz: via Birmingham and Atlanta; via Birmingham, Chattanooga and Asheville, through the scenic portion of North Carolina, termed "The Land of the Sky," and via Birmingham, Chattanooga, Bristol and Lynchburg. Elegant sleeping car and dining car service is afforded by any of these routes.

The passenger equipment in service on Southern Railway is kept up to the highest standard of excellency and everything is done for the comfort and convenience of its patrons.

Call on, or write any agent of the Southern railway for time tables and descriptive advertising matter.

## THE BAPTIST.

### Notes on Foreign Missions.

R. J. WILLINGHAM, D. D.

Our Board has sent out during the year fifteen new missionaries, and others are under appointment. The convention in Louisville, Ky., instructed the Board to make an advance, and they have been obeying orders.

Mississippi Baptists, up to March 15th, had given \$4,085.24 of the \$8,000 which was asked from them. Our churches can give the whole amount. April is our great rally month for foreign missions. Let every pastor and every church see that a good collection is sent forward.

In South China our missionaries report 500 baptisms last year. Over 200 of these were baptized by a native preacher. Over 1,200 have been baptized in our various missions the past year. The largest number we have had before was 845 for a year. The work is enlarging, and we need more workers to enter the fields white to the harvest.

Rev. R. W. Hooker, who went from Mississippi to Mexico, is now at Leon. He has found it very difficult to get a place in which to preach, but writes cheerfully and is determined to keep on trying until he succeeds. The little church has been holding services from house to house.

## The Work in the Delta.

This is the era of church building in the Delta. The Baptists in Gunnison have just about finished their new house of worship, they are now trying to furnish it with pews and lights. The church at Belen, the county site of Quitman County, has been turned over from the carpenter's hands. Tunica is ready to build. This church will stand in the town of Tunica the seat of the county of that name.

The Baptists of Lyon, Coahoma County, have raised \$650 to begin a new house of worship. Mrs. L. E. Bobo, one of the leaders in this effort, and who is largely responsible for the inception of this movement would be greatly encouraged and helped if she could secure aid from others to enable the church there to carry forward the undertaking to a successful issue. Will some of our Baptist hosts aid this noble woman and her no less noble coadjutors in their undertaking to build a house for God.

"As the eyes of the servants look unto the hand of their Masters, and the eyes of a maiden unto the hand of her mistress," so the Baptists of Clarksdale are looking to the brethren for help to enable them to go forward in this their great time of need. Brethren, hear me! Our people in Clarksdale can't do of themselves what ought to be done in sustaining and carrying forward the work of the Lord in this growing city. I have just opened a new field at Tutwiler for brother O'Brian, our Clarksdale pastor. Here we must have a church. The people at Drew on the Y. D. R. R., have just let the contract for a new house. Nelson, our veteran missionary, is at Ruleville on the railroad just mentioned. We hear the "sound of a going in the tops of the mulberry trees" in his field, which was opened a month or two ago. Belzona, the terminus of this same railroad has

just completed her new house of worship, but has a debt of \$250 upon it. Here we have just now located brother J. H. Richardson as pastor, grouping with this church Four Mile and Silver City.

Hollandale is lining herself up with a subscription \$1,250 for a new church building. Brethren, we are doing what we can; help us. Don't you see the need of a "church building" fund? I could mention a dozen other places in the Delta where we could surely and profitably plant for the Lord.

Brethren, help us; and we will give to our God the most beautiful and fruitful section of country in all of our beautiful Southland. Send contributions to Rev. A. V. Rowe, Wiona, saying this is for "church building" designated for Clarksdale, or Lyon, or Belzona, or Drew, or Ruleville, or Tunica, or Tutwiler, or Hollandale or Gulf Port, or Jackson church.

R. A. COHRON.

Cleveland, March 15, 1900.

Rev. S. E. Tull.

## TO THE BAPTIST.

The many friends of Rev. S. E. Tull of Magnolia, Miss., will be interested to know that he won the honors in the Oratorical Contest of the Southwestern Baptist University for representation in the Inter-Collegiate Oratorical Association of Tennessee.

Mr. Tull is to be congratulated by every Mississippian for the excellency of his proficiency in oratory, as he has won the honors of best orator among the competitors representing Kentucky, Tennessee and Mississippi.

For ease, accuracy, diction, eloquence and force on the whole as an orator, I think Mr. Tull easily excels all other students in S. W. B. U.

M. R. COOPER.

Jackson, Tenn., March 17th, 1900.

## Faith Saves.

"He that believeth on the Son hath everlasting life." "The prayer of faith shall save the sick."

The soul man's faith would save, might be like Sam Jones' convert: Meeting a man, (drunken) claiming to be his convert, Mr. Jones said: "The Lord never did such work." And for very many very sick people to be raised from their beds, it requires a good deal of "works." A man had typhoid, he also had faith, but would not rely on it for cure—fearful it would kill him, so he applied remedies and sent for the doctor, and, having faith in these, got well. His faith, joined with works, was alive; without works it would have been dead—as well, doubtless as himself—for faith without works is dead, being alone.

Starting in time, he had faith that nursing and the doctor's appliances would "save the sick" if God would so bless, and he prayed to this end.

When we pray for a sick man, we want to give him medicine and nurse him and thus show our faith by our works.

In salvation faith is simply the connecting link. With the link in its place, the engine with ease, draws ther cars; so in salvation, "By grace are ye saved," and, "through faith," is the link.

J. E. PHILLIPS.



# THE BAPTIST.

Published Every Thursday.

Mississippi Baptist Publishing Co.,

JACKSON, MISS.

T. J. BAILEY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notices.

A limited number of reliable advertisements will be inserted.

All communications for business and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

## Twentieth Century Committee.

To the Committee appointed by the last Convention on the Twentieth Century movement, the Convention Board has found it necessary to make some additions. The Committee as it now stands is composed of the following named brethren: S. M. Ellis, A. A. Somax, O. Bowen, C. L. Lewis, G. B. Butler, W. F. Yarbrough, S. W. Sibbey, W. P. Price, E. V. Noffsinger, W. J. Derrick, R. A. Cotton, L. R. Burress, and N. W. P. Bacon. S. M. Ellis is chairman and will have the general direction of the movement.

## Ministerial Education.

The Board of Ministerial Education has been doing about twenty young preachers during the present session. Some of these have been helped largely, others have received very little. It costs Bro. Whitfield about \$35.00 a month ordinarily to care for this number. He has been getting along very well, but on account of small-pox, the expenses of the Board have been some heavier than usual. Some bedding had to be burned. It would be well to send to this Board a little more than the usual amount to replace these articles which had to be destroyed. And again, if the session could close with a couple of hundred dollars in the treasury, it would be fortunate. Some things have to be provided and arranged during the summer, before the next session opens, which will demand some cash. For example, there will be a considerable salary to the board if the winter supply of coal can be laid in during the summer. Let the churches not forget to provide against these things.

The behavior of the young ministers present this session has been exemplary, and their

## THE BAPTIST.

progress very satisfactory. Our denomination in Mississippi has great cause for encouragement.

## A Visit to Clinton.

We ran over Saturday afternoon to be present at night to hear the contestants speak for place of representatives of Mississippi College in the inter-collegiate contest is Mississippi to be held in July or August. Eleven young men spoke. Only two could win. The successful ones were O. B. Taylor of Winona and Pate. One rarely ever hears eleven speeches on one occasion so good as these were. There was not a sorry in the lot—not one of which the author should be ashamed. They all evinced careful preparation, and reflected credit upon the already illustrious faculty of the noble old institution. On this occasion, Prof. Bailey directed the music. There were some quartettes superbly rendered. The entire occasion was a delightful affair.

On Sunday morning promptly on time Superintendent Eager opened the Sunday school. The attendance was large, order was good, and interest fine. Prof. Eager magnifies his office as Superintendent. He is much loved and appreciated by his Sunday-school.

Rev. P. I. Lipsey preached at eleven o'clock an excellent sermon from John 1:14, on The Incarnation of the Son of God, showing that the incarnation did two things. 1. It manifested the glory of God; and 2. It exalted humanity. The sermon possesses the old staple article of the gospel. The conception, expression and delivery were good, and the impression on the audience was happy. The Clinton church has reached the neighborhood of \$75.00 in its contribution to State Missions, and in all probability will go higher.

It was to us a touching scene to see the venerable Dr. Webb, tottering under the infirmities of age and affliction, enter the meeting house with his daughter, Mrs. Dodds, at his side, after having walked about four blocks to worship with the brethren. We recalled those cherry words of the Psalmist: "They shall still bring forth fruit in old age; they shall be fat and flourishing."

We had the pleasure of meeting in the Young Preachers Society a goodly number of fine young brethren, anxiously longing for a better preparation for their life work of preaching the gospel of the happy God. But as the most delicious sweets must sooner or later have their tinge of bitter, so this delightful day had its tinge of sorrow. About 2 o'clock the beautiful babe of Mr. and Mrs. R. J. Searcy sweetly breathed its last. This beautiful bud of one short summer was transplanted to a more genial clime in the garden above, where its embryonic life shall unfold into heavenly loveliness and attraction. The bleeding stems from which this tender bud was plucked shall live on awhile, with less to live for, and they too shall be gathered out from the noxious weeds of sin, and transplanted into that sinless and deathless land of perennial flowers.

We were the guest of Dr. W. T. Lowrey and his excellent wife who know just how to do the proper thing at the proper time. In company with Col. Montgomery, of Edwards,

and Rev. P. I. Lipsey, of Greenwood, we were well dined in the home of Prof. and Mrs. Aven, spending a delightful hour with them and their Winona friend, Mrs. Bailey, the mother of Mrs. Aven.

Then after spending an hour in the house of sorrow, we went to the home of our much esteemed, old Winona friend, Mrs. W. A. Taylor, with whom and her sons and some other young people we were permitted to spend another very pleasant hour.

Taking in the situation as best we could, we concluded the college is doing well.

## The Service of Things Despised.

It is a significant fact that nearly all of the early Roman writers were slaves. The father of Latin letters, Livius Andronicus, came to Rome about 250 B. C., as a slave. Not to mention Andronicus' own productions and the molding influence which they had in both a literary and linguistic way, Roman boys studied his writings even down to Augustus' day—how vast was the benefit he conferred on the Latin people by translating Homer's Odyssey! Henceforth the enchanted world of Greek thought was more and more to attract the rude Romans.

Plautus, whose comedies, replete with wit and striking situations, have been a mine to Shakespeare, Moliere, and others, was a slave.

"I am a man, and whatsoever pertains to mankind concerns me."

The author of this terse expression of the brotherhood of man, to which the Roman theatre resounded with applause, was Terence, also a slave.

These slaves not only taught the Latins literature, but also raised the art of writing at Rome to such a pitch of power that the well-born, the Virgils and Ciceros, were proud to share in its glories. The renowned Emperor, Marcus Aurelius, took up the pen which the little humpbacked slave, Epictetus, had just let fall. Both were Stoics and writers whom we delight even yet to read. Their identity, in philosophy and literature contrasts strangely with the wide difference in their social rank. The point, however, to note is that the slave's work had come to be worthy of the Caesar.

How shall we ever estimate the world's debt to the Latin language? In it law received a statement so final that it remains practically unchanged to the present day; in it all the theology from Augustine to Calvin were wrought out; in it Greek thought, was in fossil form, preserved; in it are found those priceless works in poetry, eloquence, and history that still have power to rejuvenate the spirit of man and to call him back to simplicity in style and repose in effort. To think that Roman literature, with so mighty an outcome, was in its initial impulse due to slaves! What meaning lies in those words of Paul: "God chose the weak things of the world, that he might put to shame the things that are strong, and the base things of the world, and the things that are despised."

S. C. MITCHELL.

Richmond College, Va.

## Sunday School.

### LESSON FOR APRIL 1, 1900.

BY W. F. YARBOROUGH.

(N. B.—In the lesson for March 18, in the second column under the topic, "Sons of the bridegroom," the typo made me say, "There were two friends of the bridegroom." It should have been, "These were the friends of the bridegroom.")

THE BEATITUDES.—Matthew 4:23-5:12. (Read Luke 6:17-36.)

GOLDEN TEXT.—Blessed are the pure in heart, for they shall see God. Matt. 5:8.

### CONNECTION.

We now enter on the second year of our Lord's ministry. For three months we will study his great ministry in Galilee, sometimes known as the year of popular favor. From his teachings during this time we learn much of the real nature of the Messianic kingdom. Matthew's call was followed by a visit to Jerusalem to attend a feast of the Jews, John 5:1, most probably the passover feast. At that feast he healed the man at the Pool of Bethesda, which marked the beginning of his noed controversy on the real nature of the Sabbath. Returning to Galilee he soon found his way back to the beloved lake. Somewhere not far away was the mountain where he continued all night in prayer after which he called the Twelve. He then delivered the Sermon on the Mount contained in Matthew 5:7. Luke's account is not so full as Matthew's. The Beatitudes are really eight in number, as the last is a statement in a different form of the one preceding. The word "blessed" is better translated by the word "happy."

### EXPLANATORY.

V. 25. *There followed him great multitudes.* These crowds attested his increasing popularity. They were from widely separated parts of the country, coming in fact from all parts of Palestine. Decapolis was the name applied to ten cities to the south and east of the Sea of Galilee.

V. 1. *Went up into the mountain.* Observe the Revised Version says *the* mountain. It was some well-known mountain, the exact location of which matters little to us. He sat down to speak as was customary with Oriental teachers. Luke says he came down and stood on a level place (R. V.) This statement is no evidence as to his posture during the sermon. Luke's statement may refer to the time just previous to the sermon, as it is made in connection with the statement about healing. The level place may have been a plateau on the mountain side.

V. 3. *Poor in spirit.* Spiritual bankrupts, those conscious of spiritual need. We must be conscious of our spiritual destitution before we can claim any interest in the kingdom of God. Paul says he gave up all things for counted all things but loss for this blessing. Those who realize their spiritual destitution and accept Christ's provision are rich indeed, because theirs is the inheritance of the saints in light.

V. 4. *They that mourn.* This state of mind naturally grows out of poverty of spirit. The contemplation of such deep spiritual

## THE BAPTIST.

need is enough to make us mourn. It means sorrow for sin and all its consequent evils. God comforts such mourner.

V. 5. *The meek.* A forgiven sinner conscious of unmerited blessings, can be no other wise than meek. The humble, teachable subject of Messiah's kingdom is the recipient of greatest privileges in that kingdom. The patient, forbearing Christian may be left in the scramble for worldly gain, but in the kingdom of God he will get the highest good, even in his earthly possessions.

V. 6. *They that hungry and thirst after righteousness.* The reference is to personal righteousness and not to Christ's imputed righteousness. Christ's righteousness *entitles* us to heaven; personal righteousness *qualifies* us for heaven. Dr. Broadus says, that it is doubtful whether imputed righteousness is referred to in any of the four gospels. It is as if Jesus had said, "happy are they who earnestly desire to be good, who long intensely after a better life, because they shall realize it."

V. 7. *The merciful.* Mercifulness is the natural outgrowth of the qualifications already named. It is a manifestation of the spirit of Christ leading us to pity and help the distressed. It is the mercy of Christ that makes us merciful and at the same time begets that grace in us, which is the condition of obtaining mercy.

V. 8. *The pure in heart.* The Jews believed much in ceremonial purification but seemed to know little of heart purity. Purity of heart is an essential condition for understanding God's law and knowing him. From out the heart are the issues of life and if the heart is pure the life will be pure. None need hope to enjoy the presence of the pure God who do not in their hearts love purity and strive after its attainment. To see God and enjoy his presence forever is the great blessing conferred on the pure in heart.

V. 9. *The peacemakers.* The children of God are not only to be at peace themselves, but they are to be actively engaged in making peace. This not only means the adjusting of personal differences and party feuds, but, it includes that higher and broader idea of making peace between God and men. The world is out of joint and is full of jangling discords. Those who use their efforts to adjust the world according to God's plan are God's real children and are happy in their work.

V. 10. *The persecuted.* The qualifications of the subjects of God's kingdom which have been named are so out of harmony with the world's ideas and methods that those who possess them may expect the world's ridicule and opposition, but, the blessing promised to those persecuted for this cause is the same as that promised to the poor in spirit. This persecution will be manifested especially in evil speech against God's people. Sometimes men will actually lie about them. If we are ever treated thus, it will be an occasion for rejoicing, for the reward for such treatment is great. Besides we will belong to an illustrious company, "for so persecuted they the prophets which were before you."

### PRACTICAL POINTS.

1. Happiness depends on character rather

than on circumstances. A man with a bad character would be miserable in heaven if he could get there. Blessedness consists in *what* we are, rather than in *where* we are.

2. Qualifications for membership in the kingdom of God are diametrically opposed to the world's standard of honor and privilege. To be a citizen of the kingdom of God is to be a pilgrim and stranger in the earth. Hebrews 11:14.

3. Membership in the kingdom of God does not exempt from persecution. The simple fact, however, that a man is spoken against is no proof that he is a member of God's kingdom. Such persecution must be for righteousness' sake if we would claim the blessing promised in connection with it.

### Delegates to Southern Baptist Convention.

1. Will those brethren desiring to attend Southern Baptist Convention as delegates please send me their names as early as possible?

2. If you are already a delegate, elected by your Association, I should be glad to know, as it will help me in making the list of State Convention delegates.

3. Bro. Bailey has agreed to confer with hotels at Hot Springs for rates, etc., and if you would like to be at a hotel with the Mississippi delegation send your name to T. J. Bailey, Jackson, Miss.

4. It is very important, if you are a delegate and find that you can not attend please let me know, and save a vast deal of trouble. A. V. ROWE.

### Query.

Will the heathen be judged by a revelation of which they never heard? If not, upon what ground will they be condemned?

Respectfully,

W. L. A. STRANBURG.

### To The Baptist Women of Mississippi.

At a meeting of Convention Board Executive Committee, it was resolved to enlist the interest and sympathy of our sisterhood of the W. M. S. in the Convention debt account of Jackson Baptist church. To this end I address you, and ask that the effort be made in all the societies to help pay this debt. The Convention asks you for \$750.00, and I hope all the societies will respond at once to this call as we must meet payment in April. A. V. ROWE.

### Southern Baptist Convention.

The forty-fifth session, fifty-fifth year, of the Southern Baptist Convention will be held in the city of Hot Springs, Ark., beginning Friday, May 11, 1900, at 10 a. m. The annual sermon will be preached by Rev. J. J. Taylor, D. D., of Virginia, or his alternate, Rev. A. J. Barton, D. D., of Arkansas.

LANSING BURROWS,  
OLIVER FULLER GREGORY,  
Secretaries,

W. J. NORTON, President

### Baptist Young People's Union, South.

The annual meeting will be held at Hot Springs, Ark., beginning Thursday, May 10th, at 10 a. m.

L. O. DAWSON,  
President.



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Our shades are mounted on the best spring rollers and made of the best materials. We do not sell paper shades. Plain opaque cloth shades, at 5c. Opaque cloth shades with fringe or dado, 40c. Opaque cloth shades with lace inserting and fringe, 75c. Oil opaque shades with lace inserting and fringe, 75c. All of the above in greens, browns, and white.

#### CURTAIN POLES.

The new small, four-foot poles for muslin curtains in oak and white enamel, 25c. 5-foot oak, cherry and mahogany poles with brass fixtures, 25c. 5-foot oak and cherry poles with wood trimmings, 35c. 5-foot white enamel poles with enamel trimmings, 45c.

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10-yard piece, 15 inches wide, 50c. 10-yard piece, 20 inches wide, 55c. 10-yard piece, 25 inches wide, 60c. 10-yard piece, 25 inches wide, 70c. 10-yard piece, 25 inches wide, 80c.

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of embroideries at 5c, 10c and 15c is a favorite spot for economical buyers. Over 1,000 pieces of Embroideries and Laces, opened and placed on sale this week. 200 pieces Swiss and Cambric Edgings and Insertions, worth 8c, on sale at 5c a yard. 400 pieces Swiss and Cambric Edgings, worth 15c, on sale at 10c a yard. Val. Edgings and Insertions, at a doz. yards, 7c, 10c, 12½c, 15c, 20c, 25c and 35c.

50 pieces All-Over Laces and Embroideries at special prices. Puffings, Tuckings and Plisse, de Jours at 60c, 75c, 95c, \$1.15 and \$1.35 a yard. See them and you can appreciate how much cheaper we are selling these goods than other stores.

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Two Special Values from Our \$3,000 Ribbon Stock. No. 5 and 7—All silk luminous taffeta ribbons, any color, at 5c a yard. No. 9, 12 and 16—All silk luminous taffeta ribbons, any colors, at 10c a yard.

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Ladies' shoes and Oxfords at 50c, 75c, \$1.00 and \$1.25.

#### MEN'S SHOES.

Eight styles of men's black and tan vici kid shoes, at \$2.50. You'd think they were \$3.50.

Men's calf and colt-skin shoes, marvels of good shoemaking, at (per pair) \$2.50.

Twenty-four styles men's black calf, tan and black vici kid shoes—every pair fully guaranteed—at (per pair) \$1.75.

Men's shoes at \$1, \$1.25 and \$1.50.

Latest lasts in men's shoes at \$3.50 and \$4.50.

#### WASH GOODS.

Donnybrook yard-wide Percales in desirable patterns for waists, wrappers, shirts, on sale here next week at (a yard) 10 cents.

Juno Percales, fast colors, beautiful patterns, the 10-cent quality in other stores, our price next week (a yard) 7½ cents.

Percales (a yard) 5 cents. 12½-cent Ginghams, in 100 new patterns. Our price next week (a yard) 9½ cents.

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New Piques, Nanooks, White Goods, India, Persian, Victoria and Linen Lawns, Organdies, etc.

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Be prepared to believe any statement you hear about our gorgeous stock of Ladies' Neckwear. Stocks, bows, four-in-hands, jabots and twice-around ties, from 25 cents to \$2.50 each.

## The Home.

### Life and Opportunities of a Medical Missionary

BY W. J. WATKINS, M. D.

Of the American Presbyterian Mission in India

The justification of medical missions lies not only in the example and commands of Christ, but in the conditions which, in almost every mission field, demand the presence of medical missionaries.

India, under the fostering care and beneficent rule of a Christian government, is better supplied with qualified physicians than most Asiatic countries. Yet in India, because of poverty and enormous village population, the larger portion of the two hundred and eighty millions of her people are still beyond the reach of competent medical attendants. Within the past three years 300,000 persons have died of plague in India, probably not one in fifty of whom has had timely or otherwise efficient medical aid. It would be quite safe to say that ninety per cent. of persons recently dying of plague have died untreated. Thousands have died without even the attention of relatives. Last year, in the dead-house of a plague hospital, I counted the bodies of forty persons who had died within thirty-six hours, nearly all of whom were without the presence of relatives in their dying hours. More money is annually appropriated for medical charity in Greater New York than is spent in the whole of India for the alleviation of her untold millions of sufferers.

The medical missionary as a follower of Christ has an immense advantage in his ability to disarm prejudice, and prepare the way for the preaching and reception of the gospel message. Christ's healing miracles attracted the multitudes, and, because of them, "the common people heard him gladly." The same attention is gained by medical missionaries in every mission land to-day. Thousands flock for bodily treatment, and they hear of Him who alone heals the soul. In no station of our western India mission has it been so easy to obtain property and secure the goodwill of the people and state, and enjoy the opportunity of preaching to all classes, as in Miraj, the center of the mission's medical work.

More than three hundred different villages are annually represented in the patients of all castes who seek relief in the Miraj dispensary and hospital. And all willingly hear the gospel,—hundreds for the first time, and thousands repeatedly. In the hospital for weeks together many listen to the daily explanation of the Scriptures. Numbers of these people come hundreds of miles for treatment. The majority come from villages beyond a fifteen-mile radius of Miraj. During their residence in the hospital, or while attending the dispensary, the patients often learn more by what they see than by what they are verbally taught. The teaching is "illustrated." Gospel deeds, the fruit of gospel commands, are acted in their presence. These things, so foreign to their own religious systems, are matters of amazement to them.

Ordinary cures are often miraculously regarded, and it is at times difficult to convince them that we are not able to cure every disease, no matter how chronic or far advanced. Having been the rounds of quacks, priests, conjurers, and gods, they finally come to us, expecting that diseases of years' standing will be cured in a day. They will even ask if an eye cannot be taken out, "fixed up," and replaced, or a limb cut off, cured, and sewed on again. Hundreds of blind children are brought to us with eyes irreparably destroyed. It is pathetic to see the bitter disappointment of poor mothers who have come miles with their little ones, and are told that those eyes will never see again in this life.

Very frequently, however, something can be done; and it is a great pleasure to us when we are, under God's blessing, able to improve vision in many whose cases at first appear hopeless. We are able annually, too, to completely restore vision in scores of cataractous eyes, and sometimes after years of complete blindness. To be able to do so, is in itself blessed compensation.

The use of chloroform is a marvel to these people. They ask for it in the performance of the slightest operations. In serious major operations, knowing that they are to be given "the sleeping-bottle," they will get on the operating-table without an extra pulse-beat. They bear operations better than Europeans, probably because they are less sensitive to shock and pain.

In view of the foregoing, it is not surprising that, in their ignor-

ance, they regard us with worshipful reverence. It is, indeed, a matter of almost daily occurrence that we have to check them in the very act of worshipping us. Entering the hospital, one hears from a new comer, "Here comes our God," "He is the great God," "Where is there a God like him?" "Sahib, you are our God," etc. The other day, on entering the ward, a patient whose leg we had amputated called me to his bedside, and said, "Sahib, put your feet on my bed." "And for what?" I asked, surprised. "I want to worship them," he replied. Such occasions always furnish us with a text on which to speak against idolatry, the sin so common to them,—the sin of giving God's glory to man.

Between the bungalow and the hospital the roadway is not infrequently blocked by the sick carried in the street. Like the palsy case in Jesus' day, friends of patients devise plans to secure first attention. In haste to answer an urgent call, one sometimes stumbles over a prostrate figure in a doorway or veranda, where, like blind Bartimeus, he has been watching for an occasion to "catch your feet." In the streets, sometimes one's progress is suddenly intercepted in the same way by the sudden prostration of a sick one full length on the ground. He has probably been to us before, and by this act hopes to get "better" medicine. Said a native Christian woman some time ago: "Our medical missionaries are like Peter and John. They have no money to give us, but they raise us up." She had been operated on for cancer.

The visits of the village sick to the dispensary and hospital often make it an easy and delightful service. Last year, when on tour, I went with a native brother to preach in a village two miles from our camp, and twenty-five miles from Miraj. It was my first visit to the village. One of the first inhabitants who greeted us was a patil (head man) of the village, who had been treated for several months in the Miraj dispensary for incipient leprosy. He gathered an audience for us, including his own immediate relatives. When we had done preaching, he treated us to sugar, milk and plantains. He then returned with us all the distance back to our camp, on the way carrying me across a stream on his back, an act which men of his class generally do by proxy. But this was not enough. Returning to his village, he bought a goat, hired a butcher, and had it killed and dressed and presented to us for the use of our party. From his attitude, and my talk with this man, he seemed "not far from the kingdom."

On the same tour I was met at a running stream by a man who cried out, "Salaam, habib!" "Don't you know me? Can I help you across?" He forthwith unloaded his horse and landed me safely on the other bank, saving me the unpleasant experience of wading through the mud and deep cold water. I recognized this friend as the brother of a patient whom we had attended for two weeks in the hospital.

In another town, the judge, hearing of our expected arrival, sent his conveyance (the only horse conveyance in the place) to the railway, five miles off, to bring us to our camp, already pitched for us near the town. Next day we called on this officer, when I at once recognized him as a former patient.

On another occasion, a group of the leading men came several times from a large town to our camp, urging us to visit their district. We finally consented, and they sent carts to move our camp, which included a traveling dispensary. While in their town they showed us "no small kindness," finally urging us to establish a school and dispensary among them. This all grew out of a visit to a sick woman in their town some time before.

And so it is happening repeatedly, not only in the opening of villages, but of homes as well. Hundreds of homes in Miraj and elsewhere are open to us, which, apart from medical work, we

should probably never have an opportunity to enter. Our table is often replenished with fruits, vegetables, sweetmeats, etc., the gifts of grateful patients. Indeed, we are at times loaded with dishes only palatable to a native stomach, but which, nevertheless, demonstrate the people's gratitude.

In addition to the many who are treated in the hospital, from forty to eighty or more daily attend the outdoor dispensary, representing disease of almost every structure of the body, and a dozen to a score of villages besides. The dispensary is opened in the early morning. When the patients and their friends have collected, a service is held, from 8 to half-past 8, at which the gospel is preached and prayer made for the people and work. The patients are then treated in the order of arrival at the dispensary, irrespective of caste. All receive "a ticket tract," which they keep, and bring when they return. In this tract the purpose of the dispensary and the Way of Life are simply stated, and suitable Scripture texts quoted. These texts annually find their way into thousands of homes all over the presidency, with what results the Father only knows.—S. S. Times.

Miraj, India.

### Louisiana Industrial Exposition, New Orleans, Louisiana.

The Louisiana Industrial Exposition for 1900 will be held in New Orleans, opening on the 14th day of April and running to the 6th day of May.

The large number of exhibitors who have already secured place and the special features which are promised by the Management, including the Horse Show, Flower Show and various other attractions give promise that the exposition of this year will eclipse any previous efforts and give assurance that visitors to New Orleans during that period will find in this exhibition many exhibits which will be instructive as well as beautiful.

The Queen & Crescent Route will have on sale round trip excursion tickets April 13, 14, 19, 26 and May 3, limited to continuous passage in each direction, with a final limit of five days for return passage. It is probable that additional dates of sale for the special features, such as the Horse Show, Flower Show, etc., will be announced later.

May 3.

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## SOUTHERN RAILWAY.

6,898 MILES—ONE MANAGEMENT.

For the above occasion the Iron Mountain Route will sell round trip tickets at ONE FARE for the round trip. Tickets on sale May 7th to 11th inclusive, final return 15 days from date of sale. Tickets can be extended until June 10th by depositing same with ticket agent at Hot Springs prior to May 17th.

For rates and other information, address,

ELLIS FARNSWORTH, Trav. Pass. Agent.

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## Ministers and Churches.

FROM CASILLA.

Rev. Chas. A. Lovness, of Graysport, Miss., by special request of some of the brethren, made us a visit and gave us a treat by preaching some of his soul-stirring sermons, and resulting in his being unanimously chosen as pastor of our Ashland church until the coming November, 1900.

Respectfully,

JAGGIE HEV.

## TO THE PASTORS AND CHURCHES IN RANKIN CO. ASSOCIATION:

I wish to say a few words to you in reference to the Master's work in our Association. At Union, last fall, we all promised to do our best for the Lord's work in our churches. The time is fast drawing to a close with us. One more month and the books of the Foreign and Home Boards close for this convention year. Will not every pastor in our Association look after the pledge made at our last meeting? Union has given more than her entire proportionment for home and foreign missions alone. We are going to pay on fourth of the entire pledge—\$400. God has greatly blessed the country people. There never was a time when a pastor could do more than he can do now. There is more money in the country, and churches will give more than ever before.

The writer took up a collection last Sabbath in Springfield church, Scott county, with about half a congregation, and received twice as much as was ever given before at any one collection. Will not all the pastors push the work for the next month?

Yours in Christ,

T. J. MILEY.

## ANNOUNCEMENT.

Please state in THE BAPTIST that I will meet with conveyance all visiting brothers and sisters and friends on Friday, the 30th of March, at Alders, on the Illinois Central railroad, Grenada section, 8 a. m., to the 14th Sunday union meeting to be held at Bold Spring Baptist church.

Brother S. A. Hughes will meet the brothers and sisters at Lake View, on the Valley I. C. railroad, on Friday, the 30th of April, with conveyance.

Any friend wishing to write to Brother Hughes, address him at Alpika, Miss., and me at Days, Miss. Editor, especially invite you to our community.

Fraternal,

T. A. GODSON.

## ENCYCLOPEDIA BRITANNICA

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FORTY-FIRST AVENUE, MERIDIAN.

Permit me to say the Lord is doing great things for us at the Forty-first Avenue church. On the 18th we received two for baptism and on the 25th one, with others to follow. Our people are doing better work for the Master, especially our young people. This is an evidence that they are closer to God, and if close to him they must be getting closer to each other, which was shown to be the case while at a meeting of the young people on the night of the 20th. The pastor was called on to unite in marriage Mr. J. T. Martin and Miss Ida Winslett, both of Meridian, who stand among the highest of our young people, both in society and church work. We wish them a long and happy

union. May God's blessings rest upon them and THE BAPTIST.  
W. A. MCCAIN.

## Boy's Combination Suit

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Gulf Coast Association.

This body will meet in Biloxi, on Thursday, May the 3rd, at 11 a. m.

If you feel Dull, Languid, Broken-Down, Debilitated, have Weak Stomach or Indigestion, use Dr. M. A. Simmons Liver Medicine.

The Pill that Don't GRIPE, 50 Pills 25c. Ask for Grove's Painless Liver Pills.

## Deaths.

Julia Tackett

Miss Julia Tackett, of Richland, Miss., daughter of Dr. John and Mrs. Nannie Tackett, was born April 12, 1864. For several weeks her suffering was extremely great, as her disease was a complicated one. Kind and affectionate hands had done all that could be done for her recovery; but God saw best to take her, and at 6 a. m. March 24, 1900, she left us to occupy her place in the Heavenly mansion. Julia was a sweet, amiable and promising girl. Her evidence of Divine acceptance was clear and bright. She regretted that she had not followed Jesus in baptism. May God bless the bereaved family.  
J. T. ELLIS.

Elisha Drue Cox

At his home, near Madison Station, March 17, 1900, Elisha Drue Cox fell asleep in Jesus. He was born in Bertie county, N. C., June 22, 1824, and hence died in the 76th year of his age. He embraced Christianity when he was 21 years old, and was true to his faith until death. Brother Cox was a good citizen, a kind father, and an exemplary Christian. He had been a member of the New Hope, Madison, church thirty years. The Lord is gradually removing the old land marks. The young may die, the old must die. But we give them up with reluctance. May God bless the bereaved family.

PASTOR.

C. Q. McCoy.

At his home in Amite county, Miss., after a painful illness of continued fever, our beloved brother, on the 24th of December 1896, went to his reward. Bro. McCoy was born September 7, 1815. Joined the church in 1883, while attending school at Greensburg, La. Moved his membership to Mt. Vernon church in June '82, where he remained a faithful member until death. We mourn the loss of our brother, but it is his gain. May the Lord bless and comfort the grief-stricken mother, brother, sister and wife, together with the many relatives and friends who mourn.

W. K. ANDERSON.

Mrs. Annette Pierce Boroughs.

This lovely Christian woman suddenly left the shores of time for the eternal world, at her home in Pine Hill, Ala., on Monday night, March 12, 1900. The deceased was the eldest daughter of Dr. and Mrs. A. G. Pierce, of Yazoo City, and affectionate wife of Dr. W. M. Boroughs, to whom she was happily married on the evening of the 4th of July 1899. Miss Annette was converted at an early age and united with the Baptist church of which she was a true and devoted member at the time of her death. Being a Christian and well educated she was thoroughly equipped for the active duties and responsibilities of life. As a daughter she was dutiful and kind; as a sister she was loving and gentle, and in the sacred relation of wife she was the light of home, sweet home, and the constant joy of her noble young husband who lavished upon her a wealth of purest affection. Surrounded by every thing which

could make this life desirable, she had much to live for; hence how sad that she should die! Her frail form was too weak to battle longer with sickness and suffering.

In one of her last letters to her dear mother, was found this tender expression of her faith: "Though he slay me, yet will I trust Him." God's children are gathering home.

A. J. M.

## Married.

Marble-Edwards.

Married at Baton Rouge, La., March 19, 1900, at 7 o'clock p. m., Mr. John A. Marble and Miss Clara Edwards, both of Mississippi. Rev. Bruce Benton, pastor First Baptist church, officiating.

B. B.

In the elder days of Art,  
Builders wrought with greatest  
care

Each minute and unseen part;

For the Gods see everywhere.

Let us do our work as well,

Both the unseen and the seen;

Make the house where Gods may  
dwell,

Beautiful, entire, and clean.

—Longfellow.

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It has never failed to cure RHEUMATISM in any form, Acute or Chronic.

Here is what a Prominent Physician has to say who has had 35 years of active Practice of Medicine:

I have never before in my 35 years of practice of medicine given my testimonial or recommendation to any patent medicine, but there is a remedy, the result of which has come under my observation; for there is no Disease which has so baffled the medical skill of all ages as "5 DROPS," manufactured by the Swanson Rheumatic Cure Company, Chicago, Ill. The "5 DROPS," has proven itself wonderful for its curative power in Rheumatism, not as a Temporary Reliever only, but to give a Permanent Cure even in chronic cases. Sometime ago, I had among others several Rheumatic cases, under my treatment and prescribed for these patients the very best Remedies which I skillfully selected, but without desirable results. I then found relief from its use within a few days. After that I prescribed it to a great number and to my surprise, I will say that in the course of Two or Three Weeks after they had used "5 DROPS" and "5 Drop" Plasters they were cured.

Among these were a few who had, for a number of years, been suffering with Chronic Rheumatism, who had piloted themselves around on Crutches. They came to my office with out Crutches and told me they were perfectly well. They give all the credit to "5 DROPS" and to "5 Drop" Plasters and this is their testimony to the Swanson Rheumatic Cure Company. Remedy among suffering humanity, which they told me to write to the Company as an acknowledgment.

As I have seen the Curative Power of "5 DROPS" and "5 Drop" Plasters, in a great many instances, I can truly recommend them and also that the firm is perfectly honest and reliable to deal with.  
C. A. JACKSON, Physician and Surgeon, Kearney, Neb., Aug. 29, 1899.

How Long Have You Suffered with RHEUMATISM?

How Long Have You Read About "5 DROPS" Without Taking Them?

Do you not think you have wasted precious time and suffered enough? If so, then try the "5 drops" and be promptly and permanently cured of your afflictions. "5 Drops" is a speedy and Sure Cure for Rheumatism, Neuralgia, Sciatica, Lumbago (lame back), Kidney Diseases, Asthma, Hay-Fever, Dyspepsia, Catarrh of all kinds, Bronchitis, La Grippe, Headache, Nervous or Neuralgic, Heart Weakness, Dropsy, Earache, Spasmodic and Catarrhal Croup, Toothache, Nervousness, Sleeplessness, Creeping Numbness, Palsy, and kindred diseases. "5 Drops" has cured more people, during the past four years, of the above named diseases than all other remedies known, and in case of Rheumatism is curing more than all the doctors, patent medicines, electric belts and batteries combined, for they cannot cure Chronic Rheumatism. Therefore, waste no more valuable time and money longer, but try "5 Drops" and be promptly CURED. "5 Drops" is not only the best medicine, but it is the cheapest, for a \$1.00 bottle contains 300 doses. Price per bottle \$1.00, prepaid by mail or express, or 6 bottles for \$5.00. For the next 30 days we will send a 25c. sample FREE to any one sending 10 cents to pay for the mailing. Agents wanted. Write to-day.

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## B. Y. P. U. Department.

BY P. PRICH.

## C. C. Course Examination.

The Baptist Union of last week contained the examination blanks for the studies closing this period. Before seeing them, it was suggested that, as a starter, we send up 500 papers from Mississippi; but since reading then over several times, I want to multiply the suggestion by 200 (500 x 200 = 100,000) which would give us an examination paper for white Baptists in the State. We are 100,000 long; but, if we were as strong as we are long, how strong we then would be? Let's try what strength we have on these examinations, and see how we stand. Everybody can try them, whether you are a member of the B. Y. P. U. or not. It will do you good—need, it will do the cause of Christ good.

The blanks can be had of The B. Y. P. U. A. & No. 324 Dearborn Street, Chicago, for 3 cents a copy, or 25 copies at 2 cents a copy. We have the whole month of April to do the work in, so let's send and get them, in case we do not take The Baptist Union, (they appear in that also) and go right into the work.

If we want the papers graded, as we do, of course, and "diplomas" issued, in case we "pass," we will enclose 10 cents with each paper to pay the expense of the examiner. For the purpose of whetting the appetite of any one who may not see the questions in The Baptist Union, some extracts are given here.

## Bible Reader's Questions

1. What events of the early chapter of Genesis are paralleled by traditions among other nations?
3. What people occupied Canaan in Abraham's day?
6. Who were the rulers of Egypt when Joseph was carried down and sold?
9. Who was the great oppressor of the Hebrews, and where is his mummy now? Who was the Pharaoh of the Exodus and what was the condition of his realm?
7. Why was Goshen given to Jacob's family as a place of residence? How did Joseph show his inner kindness toward his brethren in their first visit?
10. Why did not Israel take the nearest route to Canaan? How did Moses' forty years training with Jethro fit him for leading Israel through the wilderness?
12. What structure was erected in Israel's camp as a place where

God would manifest Himself? How was God's presence with Israel symbolized by day and by night?

15. Name and give purpose of the set feasts of Israel?
18. After the spies returned, why did not Israel advance at once upon the promised land?
25. What would be one of the greatest menaces in the new land to Israel's existence and prosperity as a people?

## Missionary Course Questions

1. Where do we find the true basis of the Missionary enterprise?
2. Give some proofs that Christianity is fitted to become the universal religion.
3. What has been the effect of missions on the home churches?
11. What was the date of the organization of the first Baptist missionary society in modern times? What was the amount of the contribution on the spot?
12. Name the "Serampore trio." Who was the first native convert, and when was he baptized?
14. Of what were the Baptist beginnings in New England the sequence?
16. Why was there less opposition to the Baptist principles, in the middle States, than in New England?
17. What led to the organization of the Baptists of America for foreign mission work?

## Sacred Literature Questions.

1. What is the nature of the relation between Judaism and Christianity?
3. What is the "middle wall of partition" separating Jew and Gentile? When and how was this "wall" removed?
8. What religious truths did the sacrifices symbolize, and how did they prefigure Christ?
10. How was the priesthood of Israel a foregleam of the Messiah?
11. Why did the Israelites center their hope in a king?
12. Why did they center them in David?
19. What is the Messianic element in the 10th Psalm?
25. How is the Malachi 4:5, 6 Messianic?

## DAILY BIBLE READINGS.

- Monday, April 2.—Deut. 32.  
Tuesday, April 3.—Deut. 33.  
Wednesday, April 4.—Deut. 33.  
Thursday, April 5.—Deut. 34.  
Friday, April 6.—Joshua 1.  
Saturday, April 7.—Joshua 2.  
Sunday, April 8. (Prayer meeting topic). What is God's due? Luke 20:39-26.

(The Bible Readings appear in full in the Baptist Union, and are used here by permission.)



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## SPRING HILL.

Spring Hill B. Y. P. U. met this afternoon at 3:30 o'clock. Owing to the inclemency of the weather, there were very few present, and last Sunday we had no meeting. Our programme for to-day was that intended for last Sunday. Subject: "Ye Must Be Born Again." Mr. T. T. Gooch led the meeting. He gave us a short talk. We then listened to the reading of an excellent paper by Miss Irene Priddy. Another paper was read by the writer. Our collection amounted to 50 cents for the orphans at Jackson.

EMILY GOOCH,  
Cor. Sec.

March 25, 1900.

## AT CRYSTAL SPRINGS.

The Crystal Springs B. Y. P. U. yesterday afternoon was ably led by Miss Clara Moody. Topic: Colored People. Several pieces bearing on the subject were read by the members. It is our custom to respond with a verse commencing with a letter of the alphabet at roll call. All readily responded yesterday with verses commencing with G. We ask the other Unions to pray that we may be crowned with success.

ANNIE VINING.

## EXECUTIVE COMMITTEE MEETING OF THE B. Y. P. U.

The Executive Committee of the State B. Y. P. U. met at Winona, Miss., on Monday, March 26. There were present Arthur Flake, of Winona; Rev. W. A. Hamlett, of Grenada; Lamar Allen, of Wi-

nona; J. H. Collier, of Kosciusko, and L. P. Leavell, of Jefferson College. Rev. W. P. Price, of Winona, and Rev. H. P. Hurt, of Kosciusko, were present and were extended the privileges of the meeting, adding much to the interest. Rev. W. A. Hamlett was chosen Chairman and L. P. Leavell Secretary.

The Committee received and adopted the report of the Treasurer. The question, "How to Push the B. Y. P. U. work in our State," was discussed, and about this question centered the effective work that was done. Encouraging signs and the effects of the Canton convention, as far as known, were not discussed. Plans for the publication of helpful tracts, with suggestions about local work, were matured. The whole State as a field of work was carefully surveyed and divided into sections. In these divisions pastors who are known to have their hearts in the work were assigned churches to be visited, with a view to organizing Unions. The Secretary was instructed to correspond with these pastors, urging them, with the help of their laymen, to strive for the accomplishment of great results in organization.

The Secretary wishes to make a complete roll of the Unions with their officers, and would urge the Presidents to send him, at Washington, Miss., the date of their organization and the names of officers now serving.

Brother Hamlett preached at night, to a large congregation. His theme was, "The Pearl of Great Price." He explained the Scriptures with great clearness and impressiveness. Those who heard were edified.

L. P. LEAVELL,  
(Secretary.)